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ABSTRACT

Following an explanatory statement on the history and nature of this document, the complete text concerning the role of a Catholic university in the modern world is presented. The first section discusses the nature of a Catholic university, emphasizing the essential characteristics, objectives, and the various kinds of Catholic universities. The second section reviews the government of the university including internal government, autonomy, and planning. Academic activities, the university community, and its contribution to development are reviewed in the third section. The fourth section reviews the relationship with other universities and the Catholic hierarchy. (MJM)

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The Catholic University in The Modern World

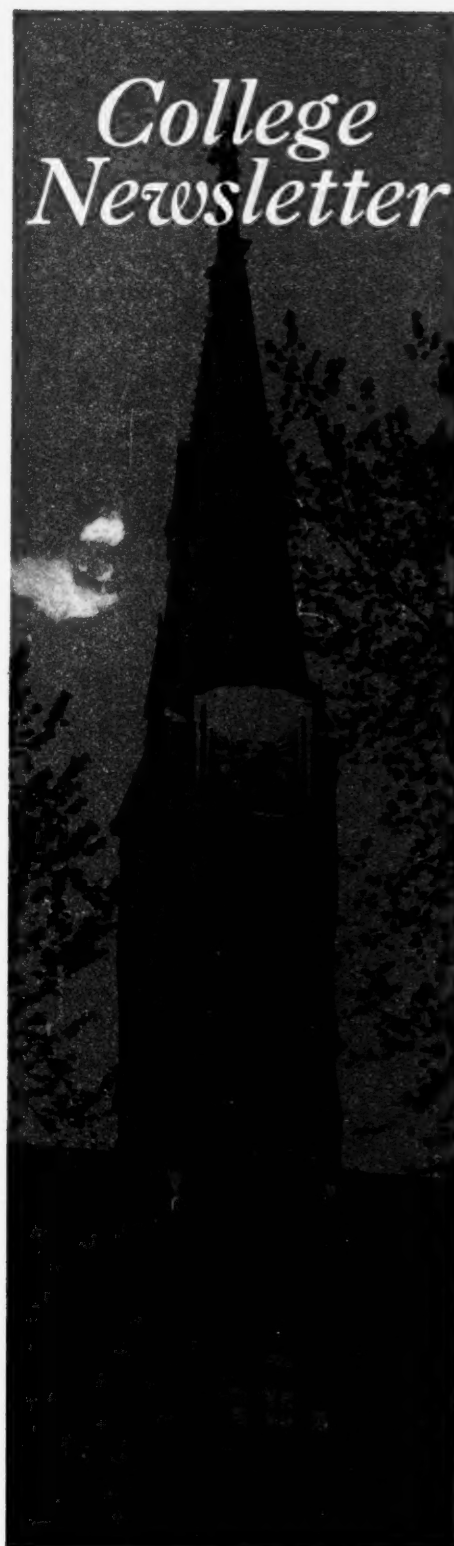
Explanatory Note on the History and Nature of This Document

DURING THE past several years, Catholic universities have been conducting a self-study, in liaison with the Holy See, in an effort to define more clearly their nature and their mission in the Church and the world.

The International Federation of Catholic Universities (I.F.C.U.) chose, as the theme of its General Assembly at Kinshasa in 1968, "The role of the Catholic university in the modern world." The work done at preparatory regional meetings and at the Kinshasa Assembly itself produced a frank assessment of the weaknesses and strengths of existing Catholic universities, a penetrating analysis of their mission, and an exploration of their future possibilities. The results of these studies were summed up in a final statement, which was adopted by the General Assembly after prolonged debate.¹

At about the same time, Cardinal Garrone, Prefect of the Sacred Congregation for Catholic Education, invited the Catholic universities of the world to elect delegates who would represent them in a congress to be held in Rome in April, 1969. In preparation for this congress a questionnaire was sent by the Congregation to all Catholic universities. The replies, many of which contained interesting suggestions, made up a volume of more than 500 pages.

At the Congress, which lasted from April 25 to May 1, 1969, Cardinal Garrone invited the forty delegates to express their views with complete



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freedom. After several days of frank and penetrating discussion, they composed and adopted a document which would be presented as their own statement, and which the Congregation would consider as a working paper and a contribution to an ongoing dialogue. On several accounts this statement was an improvement over the Kinshasa document. However, due to the haste with which it had to be composed, the contributions of the several committees were not well harmonized, and the resulting text suffered from repetitions and omissions.

In their subsequent examination of this document, the members of the plenary session of the Congregation raised a number of objections to various statements made in it. As both sides saw the necessity of carrying on the dialogue, the I.F.C.U., at the invitation of Cardinal Garrone, undertook the responsibility of preparing a revised text, to be the basis for discussion at a future congress of delegates of the Catholic universities.

Four regional meetings were organized by the I.F.C.U. during the year 1971: in Japan (Kyoto), the United States (Land O'Lakes, Wisconsin), Italy (Grottaferrata) and Venezuela (Caracas). In February 1972, a final preparatory meeting was held at Grottaferrata, to synthesize the contributions of the four regional meetings, and to compose a revised text, which became known as the "Grottaferrata document."

The Sacred Congregation sent this text, with some comments of its own concerning it, to all the Catholic universities of the world, along with the invitation to elect their delegates for the Second Congress, to be held in November, 1972. Many bishops and universities also responded to the suggestion that they send in their written observations on the document.

The forty delegates, who came from twenty-three different nations, met in the new synod hall in Vatican City from November 20 to 29, 1972. They discussed, amended, and finally approved the following text, which is to be understood as a statement neither of the I.F.C.U. as such, nor of the Sacred Congregation for Catholic Education, but of the Second Congress of Delegates of the Catholic Universities of the World.

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I. The Nature of a Catholic University

A. Its Essential Characteristics

(1) Since the objectives of a Catholic university, precisely as Catholic, is to assure in an institutional manner a Christian presence in the university world confronting the great problems of contemporary society, the following are its essential characteristics:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.

All universities that realize these fundamental conditions are Catholic universities, whether canonically erected or not.

(2) In the light of these four characteristics, it is evident that besides the teaching, research and services common to all universities, by institutional commitment, a Catholic university brings to its task the inspiration and light of the Christian message. In a Catholic university, therefore, Catholic ideals, attitudes and principles penetrate and inform university activities in accordance with the proper nature and autonomy of these activities. In a word, being both a university and Catholic, it must be both a community of scholars representing the various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative.

B. Its Objectives

(3) In view of its own distinctive inspiration, a Catholic university strives to attain the following objectives.

Every university is intended to be a place where the various branches of human knowledge confront one another for their mutual enrichment. To this task of integration and synthesis, the Catholic university brings the light of the Christian message. This involves a profound conviction that the unity of truth makes necessary the search for a synthesis to determine the place and meaning of the various disciplines within the context of a vision of man and the world that is enlightened by the Gospel. This effort presupposes first a critical analysis of the epistemological bases and postulates of these scientific methods. Only then will it be possible to assign each discipline to its own sphere and to evaluate its significance. In this effort of synthesis, which will always remain imperfect, the Catholic university is called upon especially to show that there is no incompatibility between science and faith, but that these are two different approaches to the one truth, in which they meet without either losing its specific identity.

(4) One of the principal tasks of a Catholic university, and one which it alone is able to accomplish adequately, will be to make theology relevant to all human knowledge, and reciprocally

all human knowledge relevant to theology. Such an encounter, which excludes all facile concordism and postulates the respect of each discipline for the others, will help to delineate the domains of the various branches of knowledge, and prevent them from encroaching on one another. Such encroachment would in fact be an obstacle to a true integration of knowledge. In addition to this mutually beneficial setting of boundaries, a confrontation with philosophy and with positive and humane sciences can be extremely enriching for theology. Conversely, a confrontation with theology can open up new avenues and perspectives for other branches of knowledge.

(5) Through its teaching and research the Catholic university is called on to witness to Christ. By insisting on the importance of the Christian message for the human community, and by giving expression to this conviction through its academic programs and scholarly research, it can render eloquent testimony to the truth and undying validity of the Gospel.

(6) From a more practical standpoint, an important task of the Catholic university will be to make scholarly discoveries available to the people of God, and especially to those who have the responsibility for making important decisions, whether for the Church or for civil society.

Indeed all truth, even the most abstract, has a human impact and necessarily contributes to any global vision of man and the world. Likewise, since man is part of salvation history, which has been revealed to us by God, nothing which is human is outside the scope of the Christian understanding of reality.

(7) Realizing that its own work of research is a part of human history, which in turn is a history of salvation, the Catholic university is conscious of its special obligation to contribute to the solution of the pressing problems that face mankind today. Scholarly disciplines, because each has its own methodology, have a tendency to isolate themselves from one another. This isolation can be overcome by focussing on the crucial problems that confront the whole of humanity, because the effort to find their solution usually calls for an interdisciplinary approach. Catholic universities should

participate in, and thus add their own Christian inspiration to that effort of research where different disciplines meet and each makes its own contribution to the solution of these complex problems.

(8) There is still another reason why a Catholic university is especially called upon to direct its attention to contemporary problems. Because of its institutional commitment to the service of the entire human family, it must be especially concerned with examining from a Christian point of view, the values and norms which are predominant in modern society. Thus it will try to respond to the urgent appeals of people who, in many different and sometimes aberrant ways, are crying out for values and ideals that will give meaning to their lives. A Catholic university must keep in mind the needs of developing nations, and of the new world civilization that is emerging. It will work for the promotion of the cultural values of the society of which it is a part. It will give special attention to those problems which are of the most vital interest to the faith, to morality and to the life of the Church in the contemporary world.

(9) In performing its task of preparing leaders both for civil society and for the Church, a Catholic university is called upon to give not only scientific and professional training but ethical teaching as well, based on the imperatives and principles of the Gospel. In this way it will contribute to the education of professional men who will be qualified to work with all others of good will for the advancement of all sectors of our pluralistic society, and especially for the achievement of social justice. Thus it will be an important factor in a progress that is truly human, and not material alone.

(10) A university community with a Catholic atmosphere offers its students a milieu conducive to their integral development. In such a community they will find respect for intellectual life, for scholarly research, and also for religious values. They will experience a community that is open and receptive to truth from any quarter: a community which attempts to integrate all human knowledge into a vision of the world whose lines are drawn by faith as well as by reason.

In such a community, marked as it is by a spirit of universality, Catholics can participate and cooperate with those of other churches or religions, sharing ideas and values from many different traditions, not in a spirit of shallow eclecticism, but in an effort to see the whole of reality in the light of the truth which Christ came to reveal to us.

(11) Catholic universities can do much to promote Christian ecumenism and the on-going dialogue with those of other religions and with non-believers, both by preparing persons qualified to participate in serious inter-faith discussions, and by providing an atmosphere favorable to their success. Frank and open dialogue will do much to eliminate misunderstandings, highlight ideas and values that are held in common, and bring into sharper focus the meaning and impact of the Christian message for mankind.

It is especially when Catholic universities are located in countries whose culture has been deeply influenced by non-Christian religions, that they must be active promoters and centers of religious and cultural dialogue. They have a unique opportunity to help create a "language" in which the message of Christ can be made intelligible and relevant to those of other religious traditions.

(12) The Catholic university, as a research participant in the discovery of new knowledge and perspectives, will do what it can to encourage continuing education to aid in the assimilation of the growing body of knowledge. It will be equally concerned with providing opportunities for those not in the university to benefit from the wisdom it has discovered and to gain a knowledge of the Christian faith.

(13) The objectives that the Catholic university pursues have been summed up by Pope Paul VI in the following passage of his address to the council and committee of the International Federation of Catholic Universities, on the occasion of its 1971 meeting in Rome:

Even in its research, a Catholic university should in the first place show that profound respect which the Church has for culture. In its studies and its teaching it should constantly be looking for the true, the good, the beautiful, whether it

be in the realm of science, literature, art or philosophy, with the method appropriate to each. In this search it must not be led astray by any apriori systems, which would jeopardize that genuine analysis and synthesis of which mankind has such great need. (*Gaudium et Spes*, 59, 2)

Culture thus understood is a stimulus for the believer, for it is the knowledge of the work of the Creator, and of His wisdom spread throughout creation and in the hearts of men. (*ibid.*, 57, 4) Besides this contemplation, culture contributes to the development of man to his mastery over the forces of nature, to his social progress. Finally, by initiating men to an ever wider knowledge of natural truth, it opens the way to a fruitful encounter with revealed truth. For the believer cannot afford not to seek for a harmonious synthesis between these two domains of truth. (*ibid.*, 62) The Council explicitly recalled the contribution Catholic universities make in this effort "to make it more deeply understood how faith and reason give harmonious witness to the unity of all truth. (*Gravissimum Educationis* 10)

The Catholic mission of these universities is fulfilled also in the cultural education they offer to their students, who will learn there how an intellectual life can be lived in a Christian manner. They will find themselves challenged by the demands of faith, and initiated into active and fraternal collaboration with others. In this atmosphere their desire will be enkindled to put at the service of their fellowman both their acquired human skills and their testimony to a deep and living faith. It is such men that Catholic universities strive to produce, without of course pretending to any monopoly of them. Granted that conditions differ greatly from country to country, who would dare to say that this task has lost its value or its urgency? As you are aware, it is of vital interest to the whole Church, and consequently is a primary concern of those who have the responsibility of leadership in it.²

C. The Various Kinds of Catholic Universities

(14) Given the different types of institutions of higher learning under Catholic auspices in various parts of the world, and even in the same re-

gion, it would be futile to attempt a univocal approach to the contemporary situation of Catholic higher education. Consequently, each institution has to describe what it understands itself to be, how it perceives its objectives as a Catholic university, and how it tries to achieve them.

(15) There are various categories into which Catholic institutions of higher learning will fall. While every Catholic university's fidelity to the Christian message as it comes to us through the Church involves a recognition of the teaching authority of the Church in doctrinal matters, nevertheless different institutions have different relations to ecclesiastical authority, since these relations have been determined and conditioned by many different historical and national situations. On this basis, various categories of Catholic universities can be discerned: some have been directly established or approved by ecclesiastical authority, while others have not; some have a statutory relationship with this authority, while others do not. The latter, provided that they maintain the essential characteristics of every Catholic university which were described above in Part I A, are no less Catholic, whether by a formal, explicit commitment on the part of their founders, trustees or faculty, or by their implicit tradition of fidelity to Catholicism and their corresponding social and cultural influence.³

(16) Catholic universities also differ from one another by reason of the kind of relationship they have with civil society. Some of them enjoy full university status; others are subjected to restrictive conditions in comparison with state universities.

(17) Catholic universities likewise can be differentiated by the priorities which they give to various objectives, in accordance with their varying social milieus. In developing countries the primary role of a university may be to stimulate the emergence of new social classes, and to provide the professional training of the leaders whose contribution is so vitally needed for the progress of the nation. In other countries priority may be given to research, and to the analysis in depth of problems that are raised by the encounter of the Church and the modern world. These examples point out how necessary it is to take the variety of social, cul-

tural and economic situations into account, if one wishes to appreciate the plurality of services which Catholic universities are called upon to render.

(18) Finally, there is a great variety of Catholic institutions of higher learning, according to the various levels of university work at which they operate. Some have the fullest range of faculties, schools and institutes in all branches of learning, with strong programs of both teaching and research. Others are specialized research institutes, while still others are professional schools (such as schools of law). Another category is made up of those which are primarily engaged in undergraduate education leading to a college degree (as in the United States) or the equivalent in other educational systems (e.g. the "first cycle" in French universities). Since all of these institutions engage, in various ways, in university activities, this document is intended to apply to all of them, with the necessary qualifications according to the particular kind of institution in question.⁴

II. The Government of The University

A. Internal Government

(19) The internal government of Catholic universities must be adaptive to their wide diversities, to the laws of various states, and to local conditions. Workable patterns are determined according to specific needs. Provision should be made in the structure of the university for all the members of the university community to participate in some way, not necessarily deliberative, in the formulation of policy and in the decision-making process.

The rights and obligations of all members of the university community should be clearly stated and appropriate procedures established to deal with conflicts regarding these rights. Moreover, with all due regard for authority and for proper confidentiality, all members of the university community have the right to be informed about the basic decisions affecting the governance of the university and the reasons for these decisions.

Finally, it is vital that a spirit of charity characterize relationships within the university community, showing

itself especially in a willingness on the part of all to engage in sincere dialogue. This dialogue will be facilitated by open and clearly defined channels of communication, especially between the administration and all the members of the university community.

B. Autonomy

(20) A Catholic university today must be a university in the full sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively a Catholic university must have true autonomy and academic freedom. When we affirm the autonomy of the university we do not mean that it stands outside the law: we are speaking rather of that internal autonomy and integrity which flow from its very nature and purpose.

A university can render its own specific service to the community only if it is able to follow the imperatives which flow from its very nature, primary among which is the pursuit and transmission of truth. From this flows its autonomy, its freedom in teaching and research. This freedom is limited by no other factor than the truth which it pursues. Any limitation imposed on it which would clash with this unconditioned attitude for pursuing truth would be intolerable and contrary to the very nature of the university.⁵

Because the universities themselves are best qualified to judge what conditions are required for their research and their communication of truth, academic autonomy normally entails administrative autonomy in such matters as the selection of faculty, the planning of academic programs, organization of teaching and research, the establishment of chairs, and the like.

(21) The importance of the autonomy of universities vis-a-vis other authorities is generally recognized by all who are involved in university work, and particularly by faculty members and administrators. At the Fourth General Conference of the International Association of Universities, held in Tokyo in 1965, the delegates clearly expressed their desire for a greater degree of university autonomy. This was not done from an attitude of self-defense or quest for power, but with the conviction that through its auton-

omy a university is more capable of serving society as it should.⁶

The Tokyo Conference advocated full university autonomy in regard to these five points: selection of academic staff, student admission policy, curriculum planning, research projects, and apportionment of budget. Catholic universities share the need and desire for autonomy in these same areas, which can be described in somewhat greater detail under the following headings.

(a) *Juridical autonomy.* This includes the right to confer academic degrees and to set up programs of study which lead to these degrees. This autonomy is limited and subject to laws which govern the awarding of civil and professional diplomas. It is desirable, however, that even these laws be as flexible as possible, so that the universities may have real freedom of action to permit them to adapt their programs in accordance with scientific advancements.

(b) *Academic autonomy.* This means freedom in student admission policy, in appointment of personnel, in teaching (with regard both to subjects taught and to methods), and in research.

(c) *Administrative autonomy.* The university must govern itself freely, especially in regard to the apportionment and administration of its budgets, both regular and special.

(d) *Financial autonomy.* This more properly can be called financial viability. It means that even while Catholic universities come to need and depend more and more on public financial support, their autonomy must be the more zealously safeguarded.

As the Tokyo report also notes, the exercise of autonomy entails special obligations, and presupposes a high degree of responsibility on the part of all university personnel: its officials, trustees, administrators, professors and students.

C. Planning

(22) Catholic universities should be conscious of the need for expert long-range planning if they are to develop as their responsible authorities hope they will, and if they are to be properly understood in the contemporary world. Modern methods of long-range planning are indispensable for

probing the strengths and weaknesses of institutions.

Long-range planning for a Catholic university means the projection through diagnosis and prognosis of the reasonable aims and means by which it can fulfill its service to the Church and to civil society. Such long-range planning should employ the modern techniques and strategies utilized successfully by governments, corporations and other institutions. This means that each university must ask itself exactly what kind of an institution it wants to become, at what rate it can and should develop, how much duplication of facilities and competition with other universities is justifiable, and where the revenues it requires are to be found.

Planning should in a special way include provision for a program of productive research. For this purpose, constant consideration must be given to the promotion and support of research projects, whether they are carried on within the university or in collaboration with research being done elsewhere.

III. Activities of a Catholic University

(23) In the pursuit of their specific objectives, Catholic universities engage in those activities which are essential to any university: research, teaching, continuing education, and other services which universities are particularly qualified to provide. At the same time, they strive to impart a Catholic character to all their activities, and to provide an authentic human community for those who share in them. And finally, they have an important contribution to make to the vital task of promoting human and social development.

A. Academic Activities

1. Research

(24) Scholarly research is the basis of university teaching, since teaching at this level must mean the initiation of the student into scientific method, which is an essential element of his intellectual formation.

When we speak of research here we mean to include individual research, group research within a given discipline, and interdisciplinary research.⁷

It is taken for granted that freedom is an indispensable condition for any authentic scholarly research. This freedom must be guaranteed both to the researcher and to the research policy that a university chooses to follow, taking its own social and political situation into account.⁸

It is our conviction that if a university wishes to fulfill its vocation to be an effective instrument of human progress, and not remain on the fringe of the dynamic forces of history, it must direct its research, and especially interdisciplinary research, to the urgent problems of social development. It must always keep in mind that the freedom of the human person is its goal, and that its contribution to progress will normally consist not so much in finding political solutions to problems, as in laying the scientific foundations for their solution.

(25) It is our hope, therefore, that in every Catholic university there be an office (or at least a person) responsible for stimulating and planning research, especially interdisciplinary projects. Such an office, to be effective, must have appropriate facilities and an adequate share of the university budget.

Interdisciplinary research at a Catholic university should be organized in such a way as to avoid wasteful duplication of efforts. As far as possible it should aim at results which will have indisputable academic value and at the same time be of genuine service to the Church and the whole community. This postulates that an important place be given to research projects that will contribute to the promotion of a dialogue between the religious sciences and human culture. The first principle governing such a dialogue is that in order to understand reality one must use the methods and accept the findings of all branches of knowledge: no one single approach to reality suffices.

(26) Faculty members who belong to the Christian and Catholic tradition can bring to their research a further dimension of reality which often needs to be emphasized. They can in such research engage in a fruitful dialogue between theology and the other scholarly disciplines.

Complete intellectual openness requires the presence in the university of a group of scholars in theology and

other religious studies. These scholars are not merely representatives of legitimate intellectual disciplines, but make an indispensable contribution to the integrity of the university, which, in order to embrace the fullness of human experience, must also take its religious dimension into account. Although the faculty of theology or department of religious studies in a Catholic university must search the full range and variety of man's religious experience, it should be pre-eminent in scholars of the Christian and Catholic tradition. A personal religious commitment, however it is specified denominationally, will characterize the member of such a department whose teaching and research probe in a vital way into the depths of his subject.

By its presence as an integral part of the university, the faculty of theology or department of religious studies can stimulate scholars of other disciplines, even non-believers, to take part in discussions that bear on the deepest human implications of their own sciences. Today such a dialogue is particularly important in the area of the behavioral and life sciences. Through such discussions the theologian too will be enriched by sharing the broader vision of man and the human condition which other disciplines provide.

(27) The deepening of their appreciation of the Christian message on the part of men who are thoroughly conversant with contemporary thought as well as with the sources of Christian doctrine and the lessons of history, should permit the Catholic university to make an important contribution to the creation of an authentic language of faith suited to our times.

Moreover, the program of research carried on at Catholic universities can be a valuable aid to the Church by providing its leaders with a better scientific basis for decisions regarding pastoral action in today's world. For this reason, those responsible for planning research at the universities should keep in close touch with those who have pastoral responsibility in the Church, for their mutual benefit.

2. Teaching

(28) University teaching aims at communicating the objectives, methods and results of research. It should enable students to develop powers of

critical judgment at a level of professional competence which will help them to be contributing members of society through their own research or the application of that done by others. The statement made above that teaching and research are both essential activities of universities is in no way intended to deny the importance either of institutions primarily engaged in the education of undergraduates, or of those which give priority to research.

It is taken for granted that academic freedom is an indispensable condition for genuine university teaching. The statutes of each institution should safeguard such freedom, taking due account of the religious inspiration which characterizes a university precisely as Catholic.⁹

(29) Teaching at a Catholic university, while respecting the nature and methods proper to each discipline, should be animated by a vital Christian spirit, and by a genuine respect for the dignity and freedom of each person. While engaged in the transmission of knowledge, teachers in a Catholic university should strive to point out how the application of that knowledge might be directed toward building a world of justice and peace.

In order that the university may provide its students the opportunity for an education of the highest quality, its faculty and administration must engage in regular and objective evaluation of its teaching methods. They should keep abreast of the contributions being made by research projects whose goal is to improve pedagogical methods.

(30) Through the presence in the university of a faculty of theology or department of religious studies, students of various disciplines are made aware of the question of God, and are confronted with values which, reaching beyond man's mortal limitations, challenge a more restricted view of reality. In their critical and reflective reaction to these values, students can force the scholar to a constant search for a more relevant and contemporary expression of his own science.

It is up to the members of a faculty of theology or department of religious studies to meet adequately the religious questions raised by the students, and to stimulate their interest in such questions where it is lacking.

This task requires great flexibility. If effective work is to be done in this area, it is necessary to listen to the real needs and aspirations of the students.

(31) In every discipline the teachers in today's university must be willing to engage in an on-going dialogue with students, recognizing that, if founded on mutual respect and understanding, dialogue is a normal means of cultural and human growth. In this spirit of dialogue, which is rooted in a deep sense of the liberty and dignity of the human person, Catholic teachers can share with students their own faith and values.

3. Continuing Education

(32) The Catholic university's role in continuing education can take several forms. It may be viewed as providing an opportunity for professional people to bring their knowledge and expertise up to date with the latest advances in their field, and with the changing needs of society. Continuing education can also be seen as expanding the educational services of the university beyond the limits of its campus. One example of this is the "Open University" initiated in England and rapidly being imitated in other countries.

(33) In the first sense the university may sponsor lecture-series, courses, conferences, seminars, and the like, whose objective is to provide an opportunity for professional men and women to keep abreast of developments in their respective fields. A particular contribution of this kind of continuing education may be to offer to those professionally engaged in the promotion of human and social development, help toward a better understanding of the problems involved in such development and toward their solution, especially in the light of Christian faith. Here the emphasis is, therefore, on life-long education. For this purpose the university will call upon both its own personnel and other experts who are available.

(34) In the second sense of continuing education, the university seeks to help people who have not had the advantage of a university background, and whose occupation or other responsibilities make full-time attendance impossible. By using modern means of communication, the university brings

its services to these people wherever they happen to be, with the aim of enabling a larger proportion of the citizens to share in the cultural heritage of man and to participate in shaping the direction and development of human life. One objective of such education will be to enlarge the options available to people, and to help individuals and groups to learn how they can make institutions (whether governments, industries, businesses or others) more responsive to their needs.

(35) A university that is conscious of its unique social role will creatively devise new ways and techniques to achieve a maximum impact in both senses of continuing education. To this end the university will not limit itself to lectures and conferences on the campus, but fully exploit the opportunities available through modern means of mass communication.

4. Other Services to the Community

(36) Other services which universities are particularly qualified to offer to the community at large include, but are not limited to, the following: provision of expert consultants to the Church, the government and other public bodies; assistance in research projects, surveys and the like; and various counselling and clinical services, depending on the kinds of faculties or professional schools in the university complex.

B. Fostering the University Community

(37) A Catholic university pursues its objectives in two ways: it engages in academic activities such as research, teaching and continuing education, and at the same time it strives to form an authentic human community. Its aim is to help all those who share in its activities to achieve human wholeness. The Catholic university community finds its unity in a vision of man and of the world which on the one hand flows from a common cultural heritage, and on the other, from the person and message of Christ. A spirit of freedom, charity, and respect for the particular character of the institution animates this community.

It is a fact that the educative process is carried on not only by academic activity but also by community life. The educational value of community

life depends on two factors: the extent to which the individual joins in the community and opens himself to others, and the mutual respect which the members of the community show to one another. It is this respect that governs relationships among the various members of the community: professors, administrators, non-academic staff, and students. This community spirit will be promoted by making sure that there are lines of communication open to everyone, and that everyone has an opportunity to contribute, according to his role and capacity, towards decisions which affect the community. To a great extent the human influence of the university will depend on the vitality of its community life.

(38) The *administrators* of such a university community will perform their duties in a spirit of service, paying special attention to the manifold needs of the various individuals and groups in the complex life of the university, so that a genuine community spirit may animate all who share its life.

(39) The *professors* will engage in a common and constant effort to improve their understanding of and collaboration with one another and with the students, especially those who come from other countries. They will aim not only to provide a sound humane and Christian education, but also to lead each student to discover his own aptitudes and vocation in life. In all the activities of the university, the ultimate goal is to form persons who are capable of effectively undertaking their responsibilities in the Church and in the world.

(40) *Students* will find, in their relationships with faculty and fellow students, a challenge that will test their desire and capacity to seek for the truth and live by it in every situation in which they find themselves. The experience of living in close association with people of different social, ethnic and religious backgrounds, and sometimes of different nationalities, will give them a unique opportunity to learn to exercise responsibility in dealing with others, and to overcome any prejudices they may have.

(41) The *non-academic staff* are an integral part of the university community, and make an indispensable

contribution to the service which it renders. Their loyalty and competence, and their understanding of and dedication to the objectives of the university are important factors in its achieving them.

(42) Since *those engaged in the pastoral ministry* play such a key role in fostering the Christian atmosphere of the university community, it is essential that they be especially well qualified and trained for this task. In addition to their own efforts, they will need the help of other individuals and groups who will share their responsibility to initiate and carry out pastoral programs adapted to the needs of the various categories of people in this community. Since these programs form part of the wider ecclesial ministry, they have to be carried out in harmony with the competent Church authorities. University administrators, conscious of the importance of this ministry, will provide it with adequate facilities and grant it the freedom of action which it needs.

Those engaged in the campus ministry cannot neglect the students of other faiths, but ought to offer them any spiritual assistance they may need, at the same time respecting their freedom to maintain and express their own religious convictions. To this end, it may be appropriate to invite ministers of other churches to participate in the university's pastoral program. Students of other religious traditions or of none at all should find at a Catholic university a living witness to Christianity that will attract them to want to know it better.

(43) Campus ministry, like the strictly academic activities of the university, must be inspired by a profound respect for human freedom, which is an indispensable basis for human and Christian growth of personality. It is only on this basis that the Catholic university can form mature persons who will not tolerate a "divorce between the faith that they profess and the lives that they lead," but rather "will unite their human, domestic, professional, scientific or technical endeavors into a vital synthesis with their religious values."¹⁰

C. Contribution to Development

(44) The Catholic universities of today wish to commit themselves to the challenging tasks of development

and social justice, as they have declared in the general assemblies of the I.F.C.U. held at Kinshasa (1968) and Boston (1970). All Catholic universities have to face together one of the gravest problems of our time, and realistically assess their responsibilities, so that they may become effectively involved in promoting "the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment."¹¹

The Catholic university is concretely integrated in local, regional, national and international societies, at a given time in history. This ought to stimulate the university to be an effective instrument of progress for these diverse societies, through means within its own competence as a center of education, learning and research. The future role of universities will depend in large part on the answer that will be given to this crucial question: What is to be the contribution of institutions of higher learning to the urgent tasks of development in this modern world where want still prevails?

(45) In practice, the following points are to be noted.

1. If a special emphasis should be given to the needs of the developing countries of the Third World, due consideration must also be given to the marginal, or underprivileged groups and regions of the modern nations.

2. Catholic universities should cooperate with one another in the formation of a theology suited to the cultures and ways of life of the emerging nations. Special institutes or centers of research on problems of development should be created and supported by the Catholic universities.

3. Professors and students should acquire a collective consciousness concerning the pressing needs of development, and be encouraged to participate in concrete projects in favor of the Third World, and take part in community services promoting welfare and social justice.

4. All these services should be undertaken in such a way that the proper mission of the university is respected.

The university cannot allow its action to be exploited for political ends by factions within or outside the campus. Nor may the university become merely a technical instrument for development. It operates primarily on the level of education, and it is at this level that its action for human progress and social justice will be most efficient. Catholic universities, being inspired by Christian motivation and having such great potentialities for international cooperation, must recognize their particular responsibility with regard to world development and social justice.

IV. Relationships With Others

A. Cooperation with Other Universities

(46) Coordinated and continuing research is an indispensable means to assure the effective growth of the Church's life and mission in the world today. For this reason it is urgent that Catholic universities study how best they can coordinate their research work, especially with regard to the most pressing problems that concern the entire Church, man's religious life, and human culture in general.

(47) One fruitful method of such collaboration is the exchange of professors. Another is the establishment of research centers, which would encourage interdisciplinary research within the university, as well as promote and direct the collaboration of various universities toward the study of problems which are of general interest, problems chosen spontaneously by the universities themselves or proposed to them by those responsible for the pastoral activity of the Church. It should be noted that in many places there are, besides universities and research centers, various professional associations with a capacity for research and an expertise which can make a valuable contribution to the solution of such problems.

In this way, Catholic universities, in liaison with the Hierarchy, could contribute to the development of an organic and continuing research in the Church, a necessary factor in the continual renovation of its life and the effectiveness of its pastoral activity. They can serve as a kind of laboratory or resource to provide the Church

that type of service for which they may be particularly well equipped, such as research in the field of religious studies, education, or sociology.

(48) It is desirable that such collaboration include universities other than Catholic. It is particularly important that faculties or departments of theology cooperate ecumenically with other institutions in the same field. By participating in research programs with other Christian faculties of theology, the theological faculties at Catholic universities will play an indispensable role in furthering the cause of ecumenism. In this way they will contribute on a university level to the mutual understanding and reconciliation of the Churches.¹²

(49) Cooperation and coordination are indispensable among universities in the same region. Before a decision is made to create a new university, existing facilities should be assessed, and the competent authorities should be consulted. It may sometimes be preferable to consider the possibility of integrating available resources into an existing university, even one that is not Catholic. The International Federation of Catholic Universities may be helpful in such long-range planning.

B. Relations with the Catholic Hierarchy

(50) Universities, as institutions for research and teaching, render a vital service to the communities which sustain them. Catholic universities, by assuring an effective presence of the truth of the Christian message at the level of university teaching and research, render a particular service to the Church and to mankind. They prepare leaders for civil and ecclesiastical society; they study the grave problems which today confront humanity and especially the Church; they seek solutions that will further human development and assure the wider and more effective spreading of the light of the Gospel.

(51) Religious authorities, conscious of the importance of this contribution to the Church, will have a special concern for the welfare of the Catholic universities in their region. These universities represent a valuable resource for the accomplishment of their pastoral mission, in a world where

problems are becoming ever more complex and technical.

For these reasons, Catholic universities can rightly expect inspiration, encouragement and support from the Hierarchy in carrying out their difficult task. For their part, the universities will seek to promote a frank and confident collaboration with Church authorities, knowing that it is only in the context of the Church that they can accomplish their specifically Catholic mission.

(52) There is a delicate balance to be maintained between the autonomy of a Catholic university and the responsibilities of the Hierarchy. Even at the level of civil society, public order and interest can entail limitations to the self-government of the university, provided that the requirements of unconditioned research for the truth are respected. *A fortiori* that community which is the Church will have its rights vis-a-vis Catholic universities. As the guardian of revealed truth, the Church is especially concerned where the truths of Catholic faith are at stake, as well as where naturally known truths come into contact with them. This new dimension, namely, doctrinal authority with the right and duty to safeguard orthodoxy, creates a complicated and delicate situation by reason of the convergence of two sources of knowledge: revelation, a divine gift to be carefully protected, and science, the fruit of human reflection and research.

(53) While the implications of the truths of salvation for the secular disciplines are usually indirect and remote, it is precisely in theology that the two sources of knowledge intersect.

It is the theologian's task to deepen the understanding of that faith which he shares and professes with all the people of God, to study its sources and implications, and to seek to express it in a way that is adapted to the needs of his times. In doing this, the theologian makes his special competence available to the Magisterium, while recognizing the latter's right to judge the value of his theology, its authentic catholicity, and its conformity with divine revelation.

(54) This dialogue between theologians and the Hierarchy demands truth and sincerity from both parties, in a mutual love of Christ and a com-

mon desire to hand on His saving message.

As the report of the Doctrinal Commission of the First Synod of Bishops says: "One must assuredly grant to theologians due freedom both to explore new paths and to bring older positions up to date. . . . This due freedom must always remain within the limits of the Word of God, as this has been constantly preserved and as it is taught and explained by the living Magisterium of the Church, in the first place by that of the Vicar of Jesus Christ."¹³

(55) It is Pope Paul VI himself who declared: "The Magisterium knows that without the help of theology it could no doubt preserve and teach the faith, but it would hardly attain to that degree of richness and depth which it needs in order to accomplish its task fully."¹⁴

As the Magisterium, in the person of Pope Paul VI, thus recognizes its need of the help of theology, so also every Catholic theologian who is true to the principles of his own discipline recognizes the dependence of theology on the Magisterium, to which, as Vatican II teaches, the task of authoritatively interpreting the Word of God has been entrusted.¹⁵

(56) Teaching Catholic theology in the university, theologians must present the authentic doctrine of the Church. Taking prudent account of the maturity and previous preparation of the students, they should lead them to an intelligent understanding of the doctrinal pronouncements of the Church and of the principles according to which these are to be evaluated and interpreted.

Their teaching role is inseparable from their scholarly research. Fulfilling their function in the university, theologians must be able to pursue their discipline in the same manner as other research scholars, keeping in mind, as every researcher must, the particular nature of their own discipline. They must be free to question, to develop their hypotheses, to search for more adequate interpretations and formulations, to publish and defend their views on a scholarly level, and to study theological sources, including pronouncements of the teaching Church, with the full freedom of scholarly research.

(57) History shows us that it has

not always been easy to reconcile the rights of Catholic scholars to academic freedom with the rights and responsibilities of the Hierarchy in matters of doctrine. Without in any way pretending to offer a complete solution to this complicated problem, we make the following statements in the conviction that it is of vital importance to the universities and to the whole Church that the respective limits of these equally undeniable rights be clearly delineated.

(58) The academic freedom which is essential if the science of theology is to be pursued and developed on a truly university level postulates that hierarchical authority intervene only when it judges the truth of the Christian message to be at stake.

Furthermore, the legitimate and necessary autonomy of the university requires that an intervention by ecclesiastical authority should respect the statutes and regulations of the institution as well as accepted academic procedures. The recognition of Church authority in doctrinal matters does not of itself imply the right of the Hierarchy to intervene in university government or academic administration.

(59) The form which a possible intervention of ecclesiastical authorities may take will vary in accordance with the type of Catholic institution involved. Where the university has statutory relationships with Church authorities, presumably these will spell out the conditions and modalities to be observed in any hierarchical intervention. If there are no such statutory relationships, Church authorities will deal with the individual involved only as a member of the Church.

While no one will deny to bishops the right to judge and declare whether a teaching that is publicly proposed as Catholic is in fact such, still the judgment concerning the product of a theologian's scholarly research will normally be left to his peers. The scholarly criticism of a theologian's views by his colleagues will in many cases constitute a kind of self-regulation of the Catholic academic community, which may well render unnecessary any direct intervention of ecclesiastical authority.

However, when bishops, after due consideration, are convinced that the orthodoxy of the people under their pastoral care is being endangered, they

have the right and duty to intervene, by advising the person involved, informing the administration, and in an extreme case, declaring such a teaching incompatible with Catholic doctrine. However, unless statutory relationships permit it, this will not involve a juridical intervention, whether direct or indirect, in the institutional affairs of the university, whose responsibility it is to take the necessary and appropriate means to maintain its Catholic character.

(60) There are, of course, many matters concerning the Catholic university, apart from those relating to such intervention, in which the Hierarchy has a deep and vital interest, and about which it has the right to make its views heard. Catholic universities, and their theological faculties in particular, share this vital interest in the pastoral welfare of the Church, especially insofar as it is affected by their work. Indeed, the entire pastoral field is one in which there is room and need for fruitful dialogue and collaboration between university personnel and the bishops.

Conclusion

(61) In describing the nature and mission of the Catholic university, we have presented an image of what it aspires to be. Even if this ideal is not perfectly realized, it offers a valuable inspiration to every Catholic university, striving, despite limitations and deficiencies, to fulfill its distinctively Christian task in the university world. Here is the ideal of the Catholic university, here it finds its identity, here its *raison d'être*.

To be sure, this ideal, even considered as such, is not univocal. There is no one type of Catholic university which would be the model to be imitated everywhere in the world. The needs and aspirations of the various countries with their specific cultures and problems require that the idea of the Catholic university be adapted to each particular situation. For the Catholic university truly to fulfill its mission, it is necessary both that its Christian inspiration be real and efficacious, and that the university be deeply rooted in its own milieu.

Finally, the Catholic universities, recognizing that theirs is not the only way that Catholics are present in the university world, wish to pay homage

to all those who by their Christian example and influence in other universities give a no less needed witness to the truth of Christ's message for mankind.

NOTES

¹ The Proceedings of the General Assembly of Kinshasa were published by the I.F.C.U. with the title: *The Catholic University in the Modern World*, Paris, 1969.

² Address of Pope Paul VI to the members of the Council and Committee of the International Federation of Catholic Universities. *L'Osservatore Romano* of May 7, 1971.

³ We prescind from the special situation of canonically erected faculties which grant ecclesiastical degrees. These are governed by the regulations contained in such documents as *Deus Scientiarum Dominus* (1931) and *Normae Quaedam* (1968) which spell out the extent of Church authority regarding such issues as the appointment of professors, requirements for obtaining degrees and the contents of programs, in such faculties.

⁴ According to the best estimates there were in 1967 about 600 institutions of higher learning in the world which were considered to be Catholic. These included 143 universities, 240 independent university colleges, 86 autonomous faculties, and more than 80 university colleges attached to public universities. Cf. the report given by Edward B. Rooney, S.J., at the Kinshasa General Assembly of the I.F.C.U., published in *The Catholic University in the Modern World*, Paris, 1969, pp. 31-62.

More recent statistics, although they appear to use less exacting criteria, give the number of Catholic universities in the world as 198.

⁵ The question of the relationship between the autonomy of a Catholic university and the authority of the Hierarchy will be treated below in Part IV, B.

⁶ *Proceedings of the Fourth General Assembly of the International Association of Universities*, Paris, 1965.

⁷ The question of cooperation with other universities in research projects is treated below in Part IV, A.

⁸ See above, Part II, B.

⁹ The question of academic freedom at a Catholic university is treated more fully below in Part IV, B.

¹⁰ Vatican II, *Gaudium et Spes*, 43, 1.

¹¹ *Populorum Progressio* 1, AAS 59 (1967) 257.

¹² Cf. "Ecumenism in Higher Education, Part II of the Directory for ... Ecumenical Matters, issued by the Secretariat for Promoting Christian Unity on April 16, 1970, and published in its *Information Service* n. 10 (June 1970) 3-10.

¹³ Report of the Doctrinal Commission, *Documentation Catholique* 64 (1967) 1986.

¹⁴ Discourse to the International Congress on the Theology of Vatican II, Oct. 1, 1966, AAS 58 (1966) 892-893.

¹⁵ Cf. Const. Dogm. de Divina Revelatione *Dei Verbum*, 10.